

POETRY.

THE BACKSLIDER.

Do I despair?—can I complain,
That Jesus now from me is fled?
Will not my Saviour come again,
Or must I dwell among the dead?

Each gentle breeze which fans the grove
Tells me of better joys than these;
And bids me look to heaven above
My fears to quell, my God to please.

Can I forget the silent shade,
Where oft in sadness I retire,
And lift my eyes to heaven for aid,
To taste the sweets of sacred fire?

My soul in sorrow oft I find,
And then I raise a broken prayer
To heaven, that this my troubled mind
May find relief and enter there.

Sweet Comforter of Life, draw near,
And help my fainting, mourning soul;
Guard me alike from every fear
That o'er my guilty conscience rolls.

Sometimes I read the sacred page,
And think that fate, and firm decree,
Hath bound in chains the human age,
And planned all from eternity.

And then I search and find it plain
That we are free, and act with ease;
That we can sit, and rise again,
And guide our actions as we please.

O, once my hope was bright and clear,
And then I knew not sorrow's pain,
But now I stand with trembling fear
Overwhelmed, fast bound in Satan's chain.

I now am but a stranger here
On earth, since heaven from me is fled,
The prize, the hope, once held so dear,
And all that once did live is dead.

O that some friend so kind would be
To ask their God, in fervent prayer,
That this poor trembling soul might see
The happy place where angels are.

Pittsford, July, 1836. X.

From the Scientific Tracts.
EARLY RISING.

By Dr. Wm. A. ALCOCK.

A certain French author has devoted a large volume to what he calls the subject of "GAIETY"—or as we should say, "CHEERFULNESS"—in regard to its tendency on health and happiness; and we cannot doubt that the work is one of great value and interest. We might, in our turn, easily extend remarks on early rising to a considerable volume, but it would not comport with our plan. On the contrary, we must limit ourselves to a few pages.

Early rising is a practice of great antiquity, and has been followed by some of the most distinguished individuals of every age and clime. Not by the great men of sacred history alone—Abraham, Moses, David, Solomon and Paul—but by those also of profane history; such as Homer, Virgil, Seneca, Horace, Alfred, Sobieski, Franklin, Washington, and Napoleon. It may not be improper to add, in this place, that the Saviour of the world, himself, was an early riser.

The testimony of distinguished writers in favor of the practice, is almost universal. Scarcely an author of any eminence can be found, who has alluded to the subject without exulting on its importance;—and not a few enjoin it with the greatest earnestness, as indispensable to sound health, and even moderate happiness.

And yet, notwithstanding the universal practice or testimony of poets and philosophers—of sacred and profane history—of antiquity and modern times—and of medical and other authors, the custom of sleeping late, in almost all countries, is still followed by the vast majority of mankind; and the pulpit and the press, the sermon, the essay and the song, have been enlisted against it nearly in vain. Mankind are far more ready to concede the importance of rising early, than to regulate their practice accordingly.

It may be asked, What, then, has the writer of the following essay to hope for? Very little, it is confessed. Yet that little must not be overlooked. His very brevity—his few condensed pages, in lieu of a labored sermon or prolonged and grave essay, may have an effect. He will therefore proceed without despondency.

It is proposed to show that early rising is favorable to PLEASURE and CHEERFULNESS, to HEALTH and LONGEVITY, and to SOUND ECONOMY; and to conclude by pointing out, to those who are anxious for information on the subject, the MEANS of acquiring this most valuable habit.

PLEASURES OF EARLY RISING.

These are more easily felt than described; and were it possible to describe them, our language would to most persons be unintelligible; because they have never enjoyed them. Those who sit up late, can speak of their enjoyments, and they may perhaps insist on their superiority to those of the early riser; but if they never tried the latter, their whole testimony against them is merely negative. On the contrary, the testimony of him who once rose late, but now habitually rises early—and such are many of our early risers—is wholly positive; because he has had an opportunity of making comparisons.

But it is not the testimony of such men alone, which we can adduce in favor of early rising. Those who still adhere to indolent habits, are often compelled by conscience to testify against themselves.—Thus it was, we are told, with the poet Thomson. No man, perhaps, ever wast-

ed more of the first hours of day than he; and yet how beautifully he describes the pleasures of early rising on a fine summer morning!

"Falsely luxurious, will not man awake,
And spring from the bed of sloth, enjoy
The cool, the fragrant, and the silent hour,
To meditation due and sacred song?
For is there aught in sleep can charm the wise?
To lie in dead oblivion, losing half
The fleeting moments of too short a life,
Wildered and tossing thro' d'istemp'ed dreams!
Who would, in such a g'omy state, remain
Longer than nature craves, when every Muse
And every blooming pleasure wait without,
To bless the wildly d'evous morning walk."

No mere prose description of the pleasures of early rising is more graphic, however, than that of Macnish, in his celebrated work on the Philosophy of Sleep. We presume, by the way, that Macnish himself was an early riser.

"There is no time," says he, "equal in beauty and freshness to the morning, when nature has just parted with the gloomy mantle which night had flung over her, and stands before us like a young bride, from whose aspect the veil which covered her loveliness has been withdrawn. The whole material world has a vivifying appearance. The husbandman is up at his labor; the forest leaves sparkle with crystal dew; the flowers raise their rejoicing heads towards the sun; the birds pour forth their anthems of gladness;—and the wide face of creation itself seems as if awakened and refreshed from a mighty slumber."

Solomon also says, in language of very great beauty as well as force—"Let us go forth into the fields; let us lodge in the villages; let us get up early to the vineyards; let us see if the vines flourish;—if the tender grape appear;—if the pomegranates bud forth." Whether, after all, Solomon was not compelled by the Spirit of Truth to testify in favor of a practice which, in his late years, he neglected, may admit of some debate. Solomon lived at court.

But no testimony strikes us more forcibly than that which is afforded by the practice of the peasants of Switzerland and some other parts of modern Europe. See them at the very dawn of day going forth, young and old, male and female, with the most joyous looks, lively steps, and animated expressions, breaking forth sometimes into cheerful and joyous songs—Their hymns to the rippling stream, to the towering cliffs, or to the tall forests, are scarcely exceeded in beauty or melody by the rapturous notes of the feathered tribes themselves. Above all, how would it move the heart of a stranger to such customs, to observe the spirit with which they unite their voices in a hymn to the rising sun. If there are joyous, as well as FREE spirits on the face of the wide world, they are these; although under the nominal control, it may be, of despots.

Why all this? Why does the morning inspire us with cheerfulness? Refreshing slumbers have placed the nervous system, and indeed the whole physical frame, in such a quiet and happy state, that the operations of the mind, and the affections and emotions of the soul, cannot otherwise than be healthy and harmonious; and these produce, as the almost necessary result, a degree of pleasure which is far better felt than described.

If the first morning of May were not, in this respect, like all other mornings of the year, we might hesitate about reminding our readers of the cheerfulness which in some countries is awakened by the first hours of May-day. But we believe, that those who will renounce the chains in which indolence has fast bound them, and resolve from this day forth to rise betimes, and enjoy what there is to be enjoyed at the "cool fragrant hour" of early dawn, will find a cheerfulness connected, not only with May-day morning, but with every morning in May; and not only with every morning of May, but with every morning of the year.

No laborer—be his employment mental or physical—can fail to perceive, if he will but make the experiment, that he can never perform his labor with so much ease and cheerfulness as in the morning. Though the philosophy and physiology of all this were difficult of explanation, the facts are most obvious. And we say, therefore, that he alone who has once tasted the cheerfulness which is inspired by early rising, is prepared at all to appreciate it.

No student, especially of nature, will ever find so appropriate an hour for walking abroad, as the morning. That father, or mother, or teacher, who wishes to inspire a dull child or pupil with a love for nature, should, by all means, go forth into her society at this cool, silent, and we may add, sacred hour. To those who fear the early dew, the morning is still delightful. The pleasures, even of the parlor or study, are redoubled to the habitually early riser, though he should refuse to go forth and welcome the first beams of the rising sun.

HEALTH AND LONGEVITY.

We are not ignorant that the question has been agitated, whether the morning air, is, after all, more healthful than that of the evening. The full day of sunshine, it is said by some, has destroyed the vapors, and the poisonous effluvia; and why should not the air of the evening, ere the long night has allowed more vapors to accumulate, be healthier than that of the morning?

But it should be remembered that every individual is somewhat weakened at evening, whether he perceives it or not. This is proved by the fact, that the contagion of disease more readily affects a person at this hour than at any other, since it is well known that our systems are accessible, in this respect, in proportion to our want of health or vigor. It is also farther proved by the more obvious fact, that the pulse is always more or less increased at

evening; and this increase is known to be the result of weakness or debility. Now if the external causes of disease—dampness, effluvia, &c.—were even present as much in the morning as in the evening, we should be less likely to be affected by them, because sleep has restored our wonted tone and vigor; and consequently our power of resisting the surrounding evil influences.

The advantages of early rising in reference to health, are, however, so many and so obvious, that we need not dwell upon those which are doubtful. We should be willing to concede, for the moment, that the air of the evening is as salutary as that of the morning; and that we were no better able to resist the bad tendencies of the one, than those of the other. For even then, these truths would still remain, well attested by abundant experiment, that sleep in the night is better adapted to the wants of human nature than sleep in the day time, and that the more nearly this sleep is divided between the hours before and after midnight, the more favorable it is to health and longevity.

The character of the early riser, says Macnish, is the very reverse of that of the sloven. His countenance is ruddy, his eye joyous and serene, and his frame full of vigor and activity. His mind is also clear and unclouded, and free from that oppressive languor, which weighs like a nightmare upon the spirit of the sluggard.

The same writer in another place also observes—"The most striking instances of the good effects of early rising are to be found in our peasantry and farmers, whose hale complexions, good appetites, and vigorous persons, are evidences of the benefit derived from this custom, conjoined with labor; while the wan, unhealthy countenances and enfeebled frames of those who keep late hours, lie long in bed, and pass the night in dissipation, study or pleasure, are equally conclusive proofs of the pernicious consequences resulting from an opposite practice."

Among the experiments which go to show that it is not conducive to health to convert night into day, or day into night, is the following. It is related by Valentin, and though often quoted, is never tedious.

Two colonels in the French army had a dispute whether it was most safe to march in the heat of the day, or in the evening. To ascertain this point, they got permission from the commanding officer to put their respective plans into execution. Accordingly, the one, with his division, marched during the day, altho' it was in the heat of summer, and rested all night. The other, with his men, slept in the day-time, and marched during the evening and part of the night. The result was, that the first performed a journey of six hundred miles, without losing a single man or horse; while the latter lost most of his horses, and several of his men.

We have said, that the circulation of the blood is quickened at evening. This is the case even with those who are healthy; but the increased action is most obvious in the feeble. This increased activity is a state of diminutive fever; and this febrile state should be prolonged as little as possible. Every person, we would say again, should retire early enough to procure half his sleep before midnight. Stanislaus I. of Poland, always observed this rule. He retired regularly at nine, and rose at three.

One reason why sleep in the night is more salutary than that of the day, may be found, most undoubtedly, in the fact, that impressions on the external senses are more fully excluded. Light may affect us, even though we close the eyes; and hence the utility of darkness. Sounds disturb us, even though we do not wake, and hence the importance of that superior quietude which usually accompanies darkness.

Another reason is, that almost every individual either has some business assigned to each day, on which his mind, if he lies down, is apt to linger, or he has friends to whose calls or interruptions he knows he is liable. In this view alone, it were impossible for any but the merest sluggard to consign himself to the same quiet, sound sleep in the day-time as in the evening.

We are now prepared to state that one principle advantage to health resulting from early rising is, that it drives us to bed early. He who rises at four, will not long sit up till eleven, or twelve, or one. Nature may be wronged for a time, but her demands are so imperative, that few will persevere in resisting her, even when fashion is with them. So long as people are permitted—or rather permit themselves—to lie in bed till six, seven, or eight o'clock in the forenoon, so long will they be unable to resist the temptations to sit up to an hour which is unfavorable to health. But when they have once succeeded in rising at four uniformly, they will be apt soon to learn to retire at nine or ten. Hence arises the greatest share of gain which is derived from early rising.

But it may be urged that all this is mere theory, unsupported by fact. Very far from it. No truth is better sustained than that early rising is, somehow or other, connected with health; and that sitting up late is, somehow or other, less favorable to health and longevity. We have insisted that these results follow both directly and indirectly; but principally, as we have shown in the preceding paragraph, indirectly.

Among the evidences in favor of early rising are the following considerations and facts:

Few persons reach a remarkably old age, who have not been in the habit of early rising. Some writers indeed affirm that the rule is so general as to admit of no exceptions.

Nearly every man who has distinguished himself in science, literature, or the

arts, has been an early riser. The industrious, the enterprising, the ambitious, the enthusiast in the pursuit of knowledge—all these are up early at their respective posts; while the sluggard is wasting the most delightful portion of his existence in slumber.

We have already mentioned a number of great or good men who were early risers. We propose to add a few more of those striking cases, found everywhere on the page of history.

The story of Buffon the naturalist, is an eminent instance of attachment to early rising. He ordered his valet de chambre to awake him every morning before the clock struck six; and if he evinced any reluctance to get up, to compel him to do so. For this service he was rewarded a crown a day. If, however, he neglected to perform his duty to the very letter, he forfeited the crown.

Sir Thomas More rose every morning at four o'clock; and it is worthy of remark, that in his work called "Utopia," he represents the inhabitants of that highly favored region as attending lectures before sunrise. Nothing could better show his conviction of the beneficial effects of early rising.

Paley, indolent as he naturally was, acquired at college—uncommon as such facts are—the habit of rising early; and it is believed that the world is indebted to this circumstance for his most excellent productions.

Priestly who performed more labor, in his department, than almost any man that ever lived, was an early riser.

Bishops Jewel and Burnet, Jeremy Taylor, Baxter, Wesley and Matthew Hale, rose regularly by five o'clock, and most of them by four.

Stanislaus I. and John Sobieski, kings of Poland, Charles XII, Frederic the Great, Alfred and Napoleon, were all distinguished for the same habit. Sobieski and Stanislaus rose at three or four, and the former never slept but four hours.

Few men have accomplished more in the same period of time—and perhaps few persons of his age are more efficient and healthy—than Lord Brougham. And yet, this distinguished statesman is said to sleep but four hours; and is always up early in the morning. The Duke of Wellington is also an early riser.

Copernicus, the astronomer, who was a native of Thorn in Poland, with no less than nine of his countrymen who were distinguished for literature, and whose names are conspicuous in the Encyclopedia Americana, were all remarkable for their early rising.

Bastie Launau, of Charleston, S. C., the descendant of a French family, who was at ten years of age a friendless destitute orphan, by his industrious and virtuous habits became wealthy and respectable; and lived to the age of eighty-eight years. For thirty years of his life, it is said that the sun never found him in his bed.

James Mason, of Scott county in Kentucky, was an early riser. A few years since, when over one hundred years of age, he could walk thirty miles a day; and his walk was erect and lively. "We believe he is still living."

We will mention two or three more examples of early rising, and those shall be national.

The Polish peasants—and the same is true generally of the peasants of Switzerland and Austria—rise every morning, during spring, summer and autumn, at three o'clock or earlier; and in winter, they are never in bed after four. They perform at least half an ordinary day's work for themselves before six o'clock; after which they have a day's work to perform for their lords; and all this, for the most part, with nothing to subsist on but coarse dry bread and water. And yet, we have it from authority which we cannot question, that "there is not a happier, healthier, or more contented human being on earth, than the Polish peasant."

"At day-break, ere the birds have begun to move on the branches where the dark night had put them to sleep, the air and the forest, the valley and the hill, echo with the joyous and innocent songs of the Polish peasant. At noon, when the sun's oppressive rays compel every animal to seek shelter under the shadow of a tree, a hedge, or a wall—when even shrubs and plants drop their fainting heads—the Polish peasant boldly encounters the burning heat, and singing again his blithesome song, announces to the world that he is neither fatigued nor unhappy. And at evening, when those who have done nothing during the day, feel weary or sink in ennui; or sitting at their luxurious tables, or in their arm chairs, gaze with impatience at the slow approach of the hour of sleep, even then, the same glad song of the peasant is heard."

The wandering Tartars, who are among the healthiest, and in their own way the happiest of men, are early risers. So it is indeed among many other simple but healthful tribes of men. The Circassians are so much in the habit of early rising, that they are accustomed to attack their enemies before sunrise, and often indeed ere the appearance of the sun's first rays.—These too in respect to strength and beauty are well known to be nature's special favorites.

To show that a large proportion of such men as we have mentioned, did, in truth, reach a very advanced age, we have collected the following twelve of those whose ages could be ascertained.

Paley,	63	Washington,	68
Matthew Hale,	68	Priestly,	71
Frederic,	75	Baxter,	76
Buffon,	81	Franklin,	84
Lord Coke,	83	Wesley,	88
Stanislaus,	89	Cornaro,	100

The average duration, therefore, of the lives of these twelve distinguished men, was no less than seventy-nine. Napoleon, it is true, whom we have omitted, did

not reach a very advanced age, and Sobieski fell somewhat short of seventy.

[To be concluded.]

From the N. Y. Spectator, of July 4th.
COURT OF SESSIONS.

The following extraordinary circumstances transpired in the Court of Sessions yesterday. We quote from the reports of the Times, and the Courier and Enquirer:—

"William D. Gray, a remarkably good looking young man, very dark eyes, rather small and slender in make, but elegant and genteel in appearance, dressed in a neat black suit, and the celebrated companion of Richard P. Robinson, was charged on three indictments, with stealing articles from different persons, coat, trousers, vest, hat, &c.

"The prisoner smiled when the third indictment was read, apparently at the idea of their coming so thick upon him. He was standing by the side of a black man, on one of the benches, who was also charged with stealing clothing. One of the indictments was for grand larceny, and the other two for petit larceny.

"On being asked if he was ready for trial, he answered, no. He had no witnesses and no counsel, nor had he had an opportunity of getting any. He had been kept at Bellevue in a dungeon, in the dark, separate from the other prisoners; had no opportunity of conversing with any person or of procuring counsel. If the court will allow him a light room, and pen, ink, and paper, he will endeavor to procure counsel, and be ready for trial next week.

"This Gray is the individual whose cloak it was said Richard P. Robinson had on the night of the murder, and which was found in the yard in the rear of Thomas street. In regard to his complaint of having been kept in the dungeon, the Recorder stated that the management of the prison belonged to the keeper, and was only under the jurisdiction of the judges. It was necessary, at times, to keep prisoners secluded, as some of them had many persons calling to see them, and made an improper use of privileges. But in the present instance there was still another, an important, and most revolting reason why the rigors of the prison were enforced upon him. It appears, that while Robinson was in prison at Bellevue, Gray was also there, and they contrived during that time to keep up a correspondence by letter with each other.—After Gray's arrest, a letter, written by Robinson to him, whilst both of them were in prison, was found upon him, in which Robinson states that he, himself, would be tried on such a day, acquitted on such a day, and that if he, Gray, wanted to get clear of his wife, and to get married again, that he would be able, when he got out, to get a divorce from his wife, as he, Robinson, after his acquittal, would go and seduce her, and be an evidence for him to prove the criminal conversation; adding that it was not the first time he obliged a friend in that way. This letter was written only a few days before Robinson was tried for his life. The Court decided the prisoner (Gray,) should have till Monday next, till 11 o'clock, and the counsel he might engage should have access to him, and a proper room be allowed them."

And this young man (Robinson) is the "boy" in whose behalf such efforts were made to enlist the public sympathies.—The court room was packed with his licentious associates, to hiss and applaud, as opportunity might occur, in furtherance of the design, which was manifest from the beginning, to brow-beat the community, mock public justice, and procure his acquittal at all events. The young man verily appears to stand out alone and above all others in his iniquity—a monster of the human species. History affords not a parallel to his case. We have said, however, and we say it again—although not a particle of doubt exists in this community of his guilt in the "taking off" of Helen Jewett—that the jury did right in his acquittal, under the circumstances of the case as presented to them by the public prosecutor. On the testimony laid before them, they could do no otherwise.—We are aware that the District Attorney has, over and over again, been charged with corruption in this matter. We believe no such thing. He probably supposed he should be able faithfully to try the young man, and convict him, and yet spare the feelings and characters of the "gentlemen!" who lodged with Rosina Townsend and her precious household on the night of the murder. The counsel opposed were, moreover, an overmatch for him, and his humane feelings, and truly amiable temper, enabled his sagacious and eloquent opponents to persuade him to yield too much.

There is one fact, in regard to the depravity of Robinson, which we believe has never been published. His private journal, which is a loathsome record of his licentiousness, and his consequent diseases, was inscribed to his—but our pen revolts from the office of carrying out the record of his if possible deeper infamy. Great surprise has been expressed by the public, at the untiring efforts made by Mr. Hoxie, in behalf of this wretched young man. But all who are acquainted with Mr. Hoxie, know that his heart is the abode of kindness and benevolence, and we have reason to know that in this painful case, he was governed by the best feelings of our nature. The accused was a youth, in his employ, and toward whom he stood in the relation of guardian. And he doubtless acted toward him, just as he, or any other parent, would himself desire to have a friend act toward a son, at a distance from the parental roof, who might be so unfortunate as to stand in the same situation among strangers. In the course he took, therefore, Mr. Hoxie did not more than to fulfil the golden rule of the Savior

of Men—who has taught that "in all things whatsoever ye would that men should do unto you, do ye the same unto them."

This Gray, we have seen somewhere stated, has been confined in the penitentiary, for a brutal assault upon his wife.

On the acquittal of Robinson, a great flourish was made about his falling upon his father's neck and weeping. If so, it must have been sheer acting. His conduct immediately afterward, was that of indecent levity; and on the day following, his language respecting his father—when the gaoler was making out his bill—was not only disrespectful, but unfeeling.

The bill to abolish private lotteries passed in the French Chamber of Deputies by a vote of 228 to 21. This was thought a foretoken of the fate that awaited the gambling houses.

Mr. Pey, a gentleman of color, has been recently admitted to the bar of the Royal Court of Martinique, to practice as an advocate. He was received with great kindness by his brother lawyers.

COMMISSIONERS' NOTICE.

WE the subscribers being appointed by the Hon. Probate Court for the district of Rutland, commissioners, to receive, examine and adjust all claims and demands of all persons against the estate of RUFUS JONES, late of Brandon in said district, deceased, represented by solvent, and also all claims and demands exhibited in offset thereto; and six months from the sixth day of June last, being allowed by said court for that purpose, we do therefore hereby give NOTICE that we will attend to the business of our said appointment, at the house of the widow Polly Jones in said Brandon on the sixth days of Sept. and December next, from one o'clock until four o'clock P. M. on each of said days.

JOHN CONANT, } Comm.
HARVEY HALL, }
Dated at Brandon, July 1, 1836. 41

FOR SALE.

THAT convenient DWELLING HOUSE pleasantly situated in Brandon village, near the Baptist meeting-house, on the corner of the Sudbury road, also a SLIP in the meeting house, and my household FURNITURE. Any person wishing to purchase second hand furniture will do well to improve this opportunity.

For further information inquire of the owner on the premises.
SARAH DOUGLASS,
Brandon, June 30, 1836. 40-6

LIST OF LETTERS

Remaining in the Post-Office at Brandon, July 1, 1836.

Baleh, Lydia,	Murray, Dan
Brown, Joseph,	Miller, Rev. Mr.
Burham, John,	Phillips, Sophia
Baker, Mr (sawyer),	Stiles, S. B.
Clark, Niram,	Stevens, D. D.
Childs, Pennel,	Storumb, Martin
Childs, Caroline,	Sexton, Sally
Durkee, Asa W.,	Smith, James
Dow, Moses R.,	Wills, Joel
Fox, Wm.,	Williams, Sam'l R.
Grigware, Francis,	Whitney, Isaac
Green, Rufus,	Whipple, Walter G.
Grover, Luther,	Whittier, John
Holt, Wm.,	
Houston, Mary Ann,	Gosken,
Johnson, E.,	Alexander, David
Knapp, John,	Bliss, John S.
Kimball, Miron,	Hitchcock, Leos
Lundy, Charles,	Thomas, Naim
McGinley, Hubert,	Taft, Elijah
413	W. H. KEELER, P. M.

LIST OF LETTERS

Remaining in the Post-Office at North, N. Y., July 1, 1836.

Acum Ann,	Johnson, Moody
Armstrong, Jas. C.	King, Theron P.
Allen, Aveline,	Lausang, Jacob D. 2
Blin, Geo. H.,	Lansing, J. D.
Barton, Simon 2	Lindsay, Daniel
Barton, Silas	Lewis, Robert
Bulter, Lorenzo	Lampson, Caroline M
Barker, Lucy	Lyons, Sarah
Bartlett, James	Mason, Hezekiah
Beedle, Timothy	McLean, James
Calhoun, Luthera	McKenzie, Robert
Cook, Mary A.,	Patterson, Jason 2
Cook, Sarah Ann	Potter, John
Cook, Jeremiah	Reed, Eliakim
Dean, John 2	Race, Sally
Dixon, John	Spear, Betsey M
Dudley, Joel	Sergeant, James
Doud, John	Stoddard, Loree
Everest, Col. Hiram	Strang, Henry
Ensign, Eliz. A.,	Stiles, E.
Foot, Geo. D.,	Sexton, John W.
Farr, Randall	Stephens, Thos S
Foster, Wm.,	Sherman, Norman C.
Folsom, Sarah B.	Smith, Elisha
French, Eli	Stearns, Dan'l
Grimes, Joseph	Spencer, Jona B.
Goodno, John E.	Titus, Wm.
Gilman, Bradstreet	Tarbell, Daniel 3
Gray, Chs. F.,	Vantassal, Hiram
Grant, Wm.,	Walker, Lorain
Himes, Amos	White, Capt. E. M.
Henry, Mr	Whitney, Jonathan
Hosle, Amos	West, Ihamer
Hall, Hiram	Wetherbee, David
Hinman, F. W.,	Witherell, Polly 2
Harris, J. R.,	Woodruff, George
Hatch, Isaac	West, Joseph H
Housinger, Benj.,	
Jones, Wm.,	
41:3	N. S. STORRS, P. M.

PIG IRON.

FOR sale by C. W. & J. A. CO—NANT, one hundred tons Pig and Scrap Iron of superior quality. July 5th, 1836. 41